614 and in general ethnological usage are units of a special type.
121 Thus Lowie's and Thurnwald's views correspond to a large extent.
Murdock (27) clearly differentiates between a kinship

27. Social Structure, p. 45 ff.

group and a "lineage." In his view a lineage consists of a group of individuals who are able to trace their descent to a common ancestor, which for him in the majority of cases is only the unilateral "stem" [Stamm] of a large family, excluding those who have married into the group, but including the members who have married out.

Murdock's and Thurnwald's concepts of the kinship group are identical. On the other hand, Murdock differs in his definition of the clan (28).

28. Social Structure, p. 65 ff., especially p. 69 f.

Clan

618 Murdock regards the patrilineal clan as a local group
614 which consists of the stem of a kinship group and which incorporates
121 the wives of its members but excludes daughters who marry. As an example he mentioned the "groups" which in our society are connected by the same family name. If the group of persons bearing the birth-name "Wolf" in common functioned as a group of relatives, it would [199] be a Wolf kinship group, but those persons who actually call themselves "Wolf," i.e., the Messrs. Wolf with their wives, sons, unmarried sisters, and daughters, would constitute a Wolf clan (assuming, of course, that this group really functions). This concept of a clan is new. Even Murdock does not consider this definition very satisfactory and invites better suggestions. According to Murdock, the clan is a unit of eminent importance; terminologically it has not been possible so far to differentiate it from the kinship group. It is irrelevant in this connection whether the term clan is applicable to this

614 social group. It is true that the "Murdock clan" also exists
618 among the Ekonda on all the lower ranks, but only as a func-
121 tional unit which, like the large family and small family, is not really regarded as a group by the Ekonda. Among the Ekonda the feeling of cohesion between the indigenous group and those who have married into it has its basis not so much in the groups of relatives as described above, but rather in the local group of the type discussed further below.

614 The units which we described in the first part of this study correspond neither to the definition of Thurnwald nor to that of Murdock as regards the term clan. Our groups differ from the clan as described by Thurnwald by their hierarchical structure over which functions of authority are distributed. An added factor is that Thurnwald in the Lehrbuch (29) wants to define the

29. Thurnwald: in Preuss, Lehrbuch, p. 259 f.

difference between clan and kinship group by size and by ascribing to the former the element of political power. The only kinship group of the Ekonda which possesses strong authority, however, is the smallest, the one of rank A. If we let ourselves be guided by the criterion of authority, we would have to regard the smallest group (rank A) as a clan. Using the criterion of size, however, we would have to regard one of the groups of ranks D or E as a clan. Hence this term is unsuitable.

For the above reasons I have used the term "kinship group" [Sippe] for the groups of all ranks. With respect to the E-groups one might even speak of a subtribe [Unterstamm], but it should be pointed out that as far as the Ekonda are concerned all the groups mentioned above, including the tribes [Stämme] are groups or relatives of the same type, i.e., are "kinship groups."

For the purpose of differentiating between the kinship groups of the various ranks I have used the terms:

nuclear kinship group [Kernsippe] for groups of rank A;

small kinship group [Kleinsippe] for groups of rank B;